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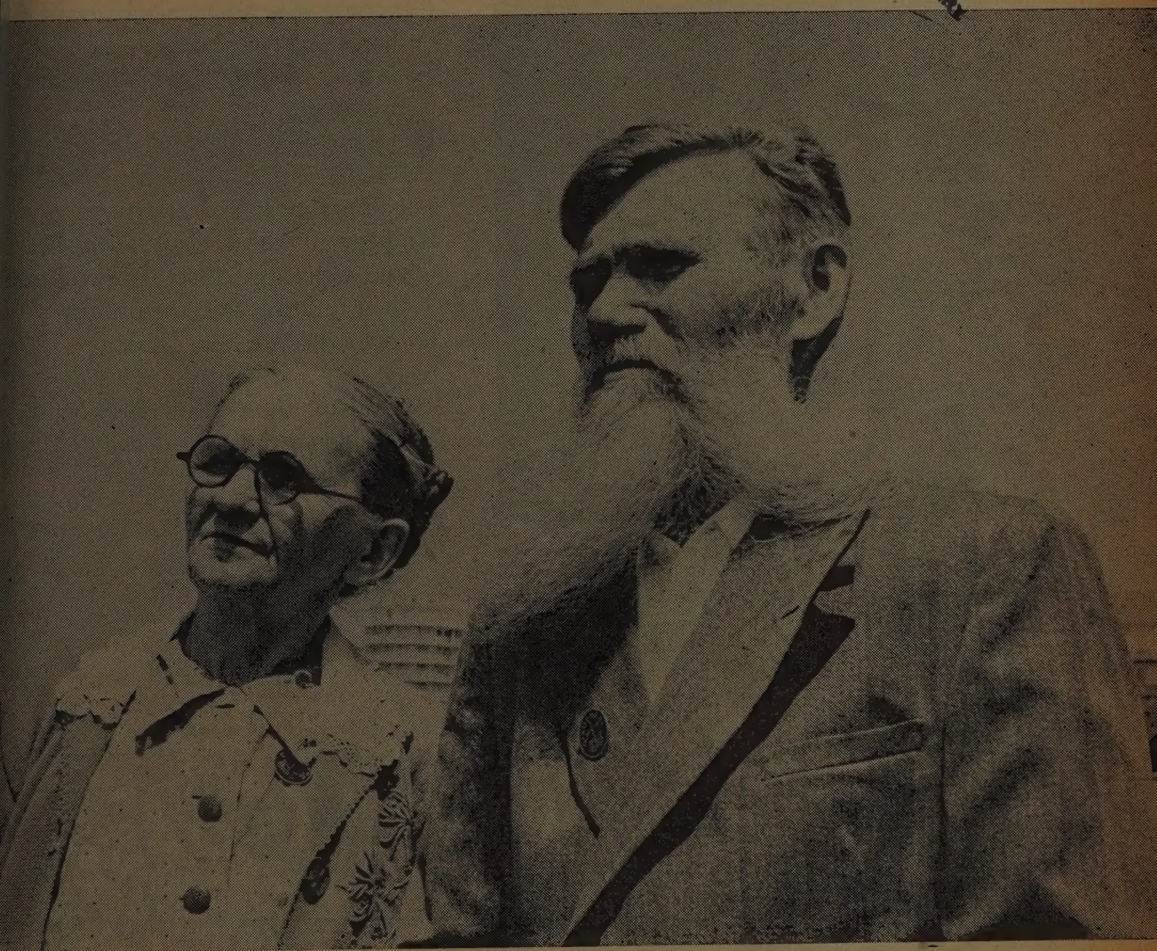
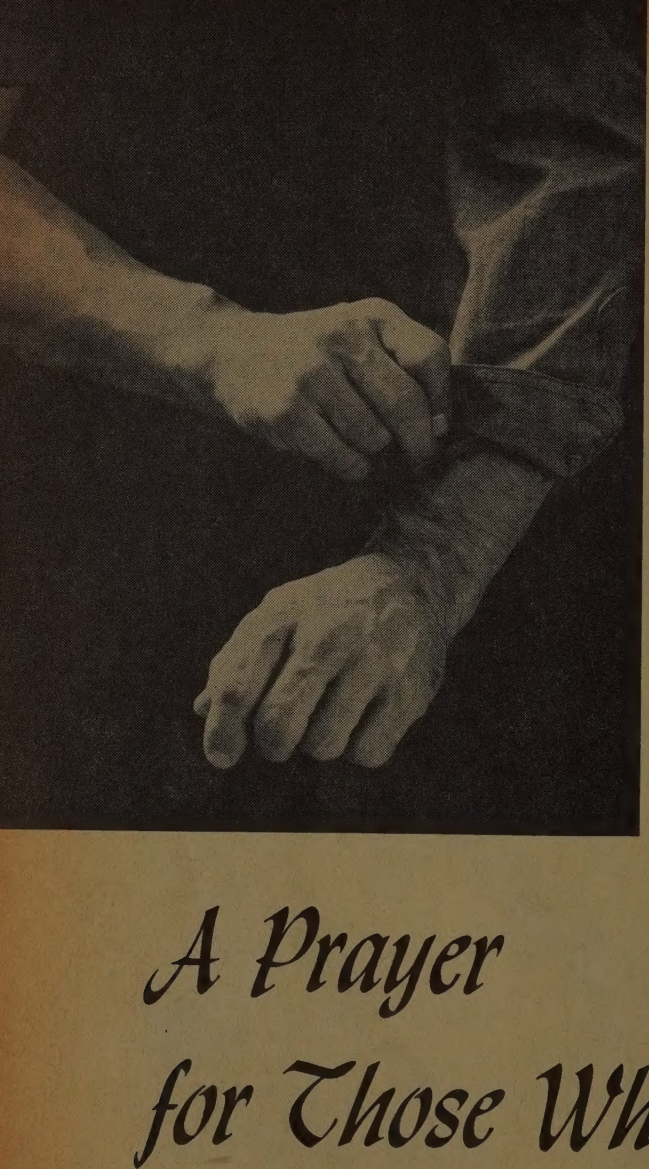


Russian refugees from Hong Kong start a new life in France with World Council aid (see page 3).

In this issue—

- *They Pray in Peace and Freedom*
- *Help for the Helpless*



For those who labor without adequ
reward,
For those who labor for the commo
welfare,
For those who perfect their skills f
better performance,
For those who direct the labors of
others,
For those who adapt machines to li
man's heavy burdens,
For those who trade and those who
transport,
For those who mine and those who
For those who cast and those who d
For apprentices and craftsmen,
And for all who contribute to the h
and welfare of their fellows throu
their industry and their effort,
Dear God, we thank Thee.
May they receive their reward in th
words of the Master Workman,
"Well done, thou good and faithful
servant."
Amen.

From "Meditations for Travel
United Church of Christ

A Prayer for Those Who Labor

In this issue . . .

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The Riviera of palm trees and millionaires' mansions is the scene of this heart-warming story of refugee resettlement.

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Russia to Hong Kong to the
h Riviera came these refugees,
t last

They Pray in ace and Freedom

Story and photos by
World Council of Churches

zing lazily seawards over the sun-baked sands
e French Riviera and inwards to the rich resort's
s and hotels, is a tall clock tower. And the clock
topped.

ie prominent yellow-faced time piece in the ornate
tower has ceased to tick away the minutes in a
world where time has no importance.

ie two motionless fingers rest at 8:56, refusing to
il (even if it were of interest to anyone) whether
defiantly ceased to work some while ago as the sun
or set.

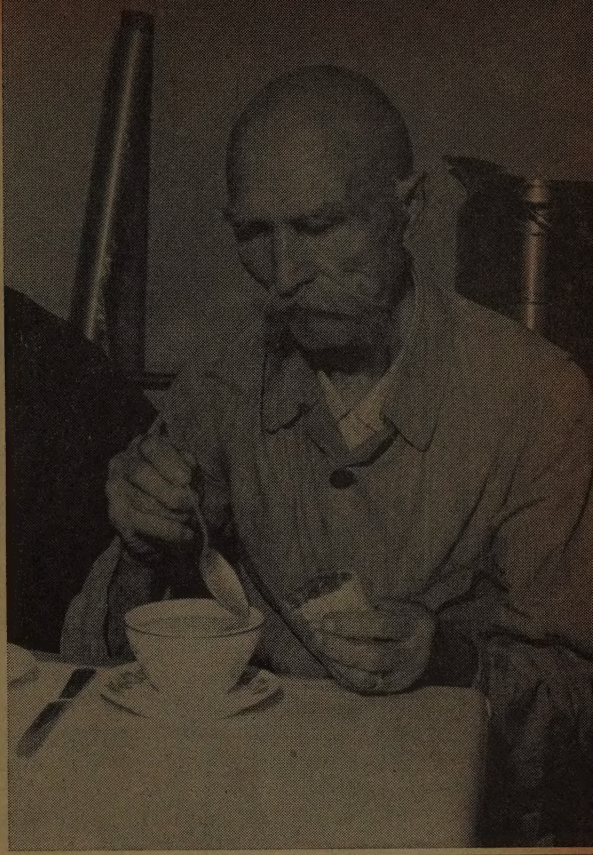
r this is the Riviera of palm trees and play spots,
ionaires' mansions and municipal casinos, red rock
roasted skins.

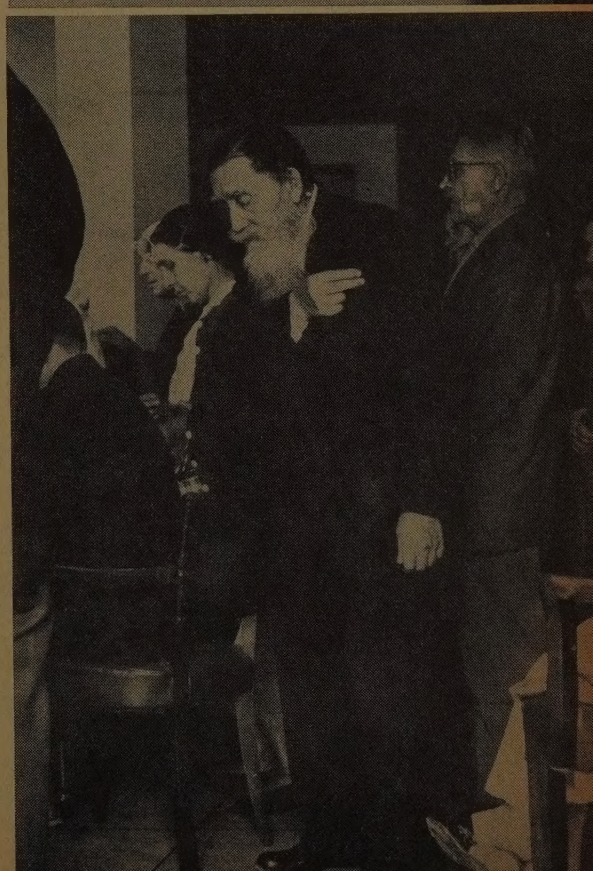
his is the Riviera of romantic roadside restaurants
red wines, shipping magnets and speculators, biki-
and hi-fi, spivs and stars of the cinema.

nd now of Russian refugees.

ere, beside the Mediterranean and beneath the gaze
he clock which no longer ticks, aged and sick men
women are breathing deeply for the first time the
gorating air of a new life.

t the beginning of World Refugee Year, mankind's
test single attempt to aid 45 million refugees scat-





This Russian refugee (top picture) found hot food, a friendly reception and Riviera sunshine waiting for him when he reached his new home in France.

(Bottom) Heads bowed, the refugees gave thanks in a Russian Orthodox service held within hours of their arrival.

tered around the globe, the refugees on the Riviera herald the 12 months of hope.

Their arrival on June 16 is an example of international cooperation and basic brotherhood, plus a healthy slice of modern business acumen. For these latest 48 refugees from Hong Kong are unpacking their few precious belongings in a former St. Raphael luxury hotel because such large holiday hotels are no longer so popular.

The less formal and more intimate private chalets and rented sea-front homes, are the growing fashion. Property prices have passed their peak, and those whose calling it is to aid the homeless have sat down to write a cheque. . . .

Hotel Diana, the new sister home of the refugees' neighboring Hermitage Hotel, lies up a quiet little hill, two blocks from the Mediterranean sea-shore.

It is through the little cream gate on the left that the old Russian women, showing the first signs of rustic independence by wearing their babuschkas in the hot sun, and the men walk each day.

In the private garden, it is something more than a mere veneer of calm that can be found among the palms, the big geraniums, the simple daisies and the proud roses.

And out towards the sea is the tall tower which has a clock that no longer ticks.

The hotel has been bought by the Association of Cannes, with funds from the United Nations High Commissioner for Refugees. It will be administered by the Association, made up of the World Council of Churches, CIMADE, the famous French ecumenical service agency, the Tolstoy Foundation, in collaboration with the Orthodox Church in France, and the Swiss HEKS, the relief organization of the Swiss Protestant churches.

The link-up does not end there. The Norwegian Refugee Council paid the cost of bringing the refugees to France, in a special aircraft chartered by the Intergovernmental Committee for European Migration. It was the ICEM medical staff which also worked [a]side the special team of British air hostesses wh[o] for the refugees without sleep during the 46-h[our] lift. The French government has stepped forw[ard] take over responsibility of their care and maint[e]

Who are these old, sick and stateless people w[ho] settling into a new way of life? What stories [lie] hind their confidential green case-files, preser[ved] the World Council of Churches office of Inter-[Church] Aid and Service to Refugees, Geneva?

They are people such as Cecilia Georgievna A[n]sumoff, a cultured native of Poltava in the U[kraine]. She has hair as pure white as the everlasting[s] which crowns the distant hills. Her eyes are a[s] blue as the Mediterranean she now views fro[m] bedroom window.

She was one of the many proud Russians wh[o] her country after the rigid new regime which[,] with the 1917 revolution began to spread to the outlying lands. She said farewell in the summ[er] 1922.

Cecilia was then 39, married and settled wit[h] husband in a normal pattern of life. But with [de]mination she worked to set up a new home in [C]first in the growing Russian community of Harbi[n] then in Tiensin.

Now 76, plump and jolly despite the troubled [years] she fills in the gaps about her life in broken En[glish] "My husband was a responsible man in an el[ectric] company. Our days were full and quite happy[.] became accepted in China. But that was when my [hus]band was alive and working and when there [was] money to spend."

It was in 1939, six years after they had mov[ed] Peking, that her husband died and World W[ar II] became the foretaste of the days of privation that [were] not so very far ahead for a stateless widow wit[h] fixed income. The home cooking which had al[ready] made her quite well-known in the area becam[e] war-time livelihood. From days of full meals, C

A 46-hour flight brought the refugees from Hong Kong. They will receive life-long care in former luxury hot

luced at times to near-starvation. More and more personal belongings had to be sold to buy even st meagre quantities of food.

the plain but deep sincerity of her Lutheran he said, "I am so happy to be here. Here it is l." And Cecilia Georgievna Ambartsumoff cried Riviera sunshine . . . in the shadow of the clock longer ticks.

sadness still surrounds the arrival at St. Raphael . Tatiana Golovnia. Six days before a double visa at her home in China, her husband died. They een waiting for that one official letter for 11 ears.

ana, now 62, also left her home after the revolu- irst she went to Vladivostok, where she met her d-to-be, and then together they moved to China. was 37 years ago.

late husband had been a skilled man. He was ialist electrical engineer. And in those first few in China, he worked his way up. His hobby ally became a livelihood, for when there was no in latter years, income from his sparetime repair was enough to buy food.

n he fell sick. It was the waiting and waiting in pe of one day finding a new home that helped aken his heart, she believes. Today, widowed a herself rests quietly and remembers.

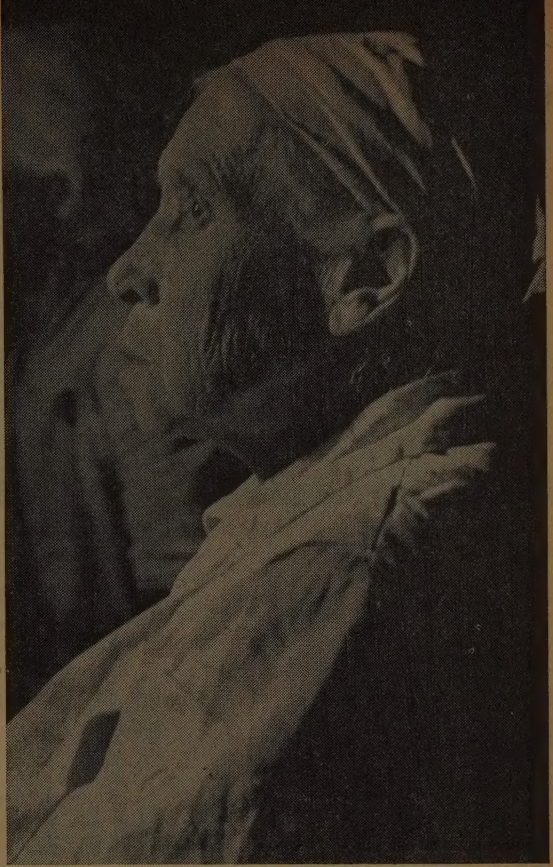
Alexander Petrovich Ziakin, now a sick 65, one greatest sights at St. Raphael is the garden. His working life he was a fruit gardener. And now pes to start again.

said, "I have grown weak because of so little I was unable to work. I did odd jobs for food corner in which to sleep.

nce the World Council of Churches has come to id, I have seen food which, to us refugees, appears king's table. I hope to be able to repay by work- nce more in the gardens." His travelling days ver.

ese are the people who are at the Hotel Diana. are of the Russian Orthodox faith, and from to bless their new rooms and to celebrate the liturgical Mass came Archbishop John, who once some of them in Shanghai.

gether they prayed in peace and freedom, in a world where even the local clock has stopped.



All were old or handicapped refugees, faced with starvation if they had been allowed to remain in China.

(Bottom) They who have spent so much of their lives waiting, wait for the last time for the clearance of their papers.

On the outskirts of the little town of Williston, Ohio, are these grounds, bordered on the west by a row of po

HELP FOR THE HELPLESS

A committee said it couldn't be done, but 30 years later Luther Home of Mercy, Williston, Ohio, is still providing . . .

By Wilfred Bockelman

Maybe one of the reasons I'm having such a hard time beginning this story is that I don't know what to say. What *do* you say when you have just been through an institution housing 90 residents, 30 of whom are bedfast and the majority of the 30 absolutely helpless?

Here are two boys suffering from hydrocephalus. Their heads are at least twice the size of a normal head. There they lie. They've been there for some years. No one knows how many more years they will live like that. Totally helpless!

Or here is another youngster, six years old, flat on his back, virtually unable to move any part of his body an inch. It's quite conceivable that he may be there 10 more years.

Words don't race off the end of your pencil after a visit to an institution like that. The words of the apostle Paul come to mind: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord?"

Your first impression is to ask whether the Lord knows His mind Himself. You are tempted to wonder whether God has any wisdom or knowledge at all to allow people to live on — sometimes for years and decades—in such a pitiably helpless situation. It brings up the old question of Job, "Why do the righteous suffer?"

This is the experience you are likely to have if you visit the Luther Home of Mercy at Williston, Ohio. Three things impress you on such a visit. The first one has already been alluded to: this awesome experience of standing in the presence of human suffering and wondering — at least momentarily—how this fits in with a loving God.

The second thing that impresses you is the cleanliness of the place. You have the feeling that any day of the week you could glide a white-g finger over the top of any wi sill and not get a smudge. At no do you ever sense what some p call an "institutional odor."

And, of course, you are imp with Max Schleicher, the superi ent of the Luther Home of M It's impossible to think of the without thinking of him. He fou it 30 years ago. A committee church convention told him it cou be done. In fact, they brought report that listed 16 reasons w couldn't be done. Fortunately, Schleicher didn't believe it cou be done, and so he went ahead did it.

He was pastor of St. John Lu an Church at Williston and n boring St. Peter's Church at B berry at the time. He was also a m ber of the board of the Luth Orphans' and Old Folks' Hom near-by Toledo. One of his res sibilities was to be on the comm that passed on the application those asking for admittance.

Some type of home could usuall found for the physically and men normal youngster who happened come from a broken home or happened to be orphaned. It was abnormal youngster and older pe for whom it was virtually impos to make arrangements — the ep tics, the incurably ill, those who w bedfast. These were the ones who n ed help most, Pastor Schleicher

ges," such as the ones pictured above, one of which is used as a chapel, serve as a home for the helpless.

pproached the district church presented the problem, and d a special home for the in- and helpless. A committee pointed to study the proposal. as the committee that brought e 16 reasons why such a home feasible.

t in the back row of that dis- nvention and listened to all 16 said Pastor Schleicher. "Sev- en spoke encouragingly. One anyone in our midst has the to start this kind of home, I want to be the last to stand way.' "

her with 11 other men Pas- hleicher formed a board, and ther Home of Mercy was legal- rporated. The board borrowed to buy land near the Williston and to build a cottage to house tients. For some time Pastor her continued his duties as pas- the two-congregation parish, 1934 he resigned to devote his he to the Home of Mercy.

board of the home is self-per- ng. When one member dies, ard appoints someone in sym- with the program of the home his place.

one cottage opened in 1929 titution has grown to five cot- including a chapel. At present me has 90 residents, ranging from 14 months to more than rs. Some of them are able to w of the odd jobs in the main- tenance of the home. A number of the men help take care of the grounds, and some of the women help in the kitchen, dining-room, and laundry. All of them are severely handicapped. Some are mentally retarded. Others are physically handicapped either to the degree that they are totally helpless or that they are unable to be independent financially. Some are both mentally retarded and physically incapacitated.

Virtually all of them have this in common, that they are either "all alone in the world," without relatives to care for them, or they are in such a helpless condition that parents and relatives simply can't care for them, no matter how much they might want to.

Some parents of helpless children make advance arrangements with the home for their future care. "It gives these parents great peace of mind to know that, when they are gone, their children will be cared for in our home," Superintendent Schleicher says.

Although social workers frown on such terminology as "home for incurables" or "home for the helpless"—they prefer words not quite so much tinted with hopelessness—it's difficult to find terms more descriptive of the Luther Home of Mercy.

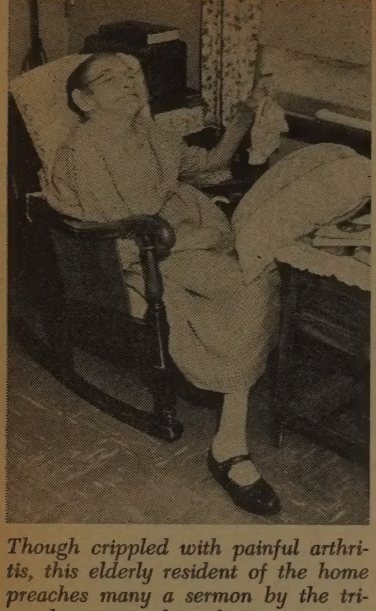
A newspaper man visiting the home described his experience in this way:

"We entered one room, and Rev. Schleicher took me to the bed of a child. I noticed her tiny wrists bound to the bedside with small rubber bracelets. 'She's 10 years old,' Rev. Schleicher explained. 'She suffers from epilepsy. She would pull her hair from her head if her hands weren't held down. Apparently she feels no pain when it happens.' There was no expression on the girl's face; her eyes, unusually wide and blue, stared at us fixedly. Her face and her thin, young arms were almost waxen.

"In another room an elderly woman, her face bandaged, moaned softly. Her features were sunken, wasted. 'She's been with us this way for seven years,' Rev. Schleicher observed.

"In another room a blonde girl of perhaps 12 lay in a bed, high sides around it. Rev. Schleicher went to her, touched her face and smoothed her hair. 'She's blind,' he said. 'And she can't talk. But she can understand. She knows when we're here with her.'

"We went from room to room. In each room, as you entered, you mentally braced yourself for what might be seen. In one room a woman lay still in her bed, her wrists bound by rubber bracelets so that she would not harm herself. Another woman, an advanced spastic case, sat unmoving in a chair not heeding our entrance. A third woman was bent sharply over a small table methodically tearing pieces of paper into small bits. In another room a man of 27 lay, mind and body stripped of growth through infantile paralysis."



Though crippled with painful arthritis, this elderly resident of the home preaches many a sermon by the triumphant spirit she radiates to visitors.

But no matter how pitiable their condition, as long as they are alive, God has some purpose for them, Dr. Schleicher feels. As an example of the good sometimes accomplished by these helpless people Dr. Schleicher tells the story of two ladies who visited the home. The one had the usual problem of trying to figure out why God permitted helpless people like this to live. The other, however, said: "I'm going home and confess my sins. I've been a most ungrateful wretch. These people have preached to me a sermon on thankfulness that I shall never forget."

One of the cheeriest personalities at the home has suffered crippling arthritis for many years. Until very recent years, though her hands were gnarled and twisted, this woman, now advanced in years, was able to do most of the mending necessary for the home's large family. You can almost feel the pain when she makes the necessary movements to return your greeting. But you are astounded also to sense the triumph of joy over pain as she speaks. Her smile is genuine and true. She still crochets by the yard, and you wonder how many acres could be covered by the lace she has produced.

If we grant that God sometimes calls on a pastor to preach a sermon on thankfulness, then why should we find it so impossible to believe that on occasion God gives a sightless, speechless child or a lady crippled with arthritis the special abilities to be a "silent preacher" and through suffering preach a sermon more effectively than the church's most outstanding pulpit orator?

And yet, the baffling mystery remains. Pastor Schleicher does not try to give an answer, but feeling that "God is best understood when least explained," he goes about his daily task deeply aware that he is treading on holy ground, ministering to the helpless.

Lest you feel that because many of the residents at the Williston Home are so mentally retarded that church services can have no meaning for them, Pastor Schleicher warns you not to conclude that they can't understand spiritual truth.

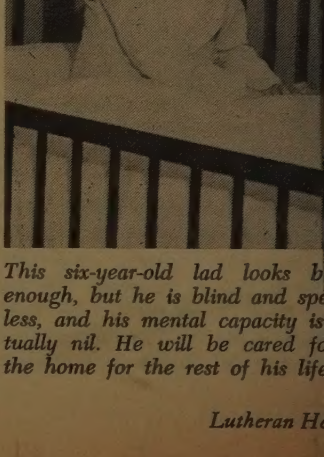
"Our chapel and our worship service is the heart of our program," he says. "Although many of our people can't read or write, many of them know the service and the hymns from memory and participate in the service enthusiastically. Sometimes during the course of the week they'll talk to me about something I said in a sermon. I would rather preach at our chapel than anywhere else in the whole church."

The Luther Home of Mercy is probably one of the few institutions of the church that never had any serious financial problems. "There has never been a month but that we have been able to pay our bills," says Pastor Schleicher. "Even during the depression years we were able to pay our bills every month. Nor do we make it a practice of going out and asking for money. Congregations often approach us and ask, 'What are your needs?' We give them a list of our needs, and they usually select one or several of them and supply them."

Pastor Schleicher has a childlike confidence that the Lord will provide all the needs of the home. "Two sisters once called me from Columbus and said they would like to have me come down," he tells. "They wanted to give the home some money, but they wanted to do it in the form of an endowment fund. I disc this. This smacked too much ing to secure yourself for the as though the Lord woul around 10 years from now to t of us, and so we had better d thing to secure ourselves aga day when He would no lo here. I encouraged them to giv ever they wanted to give as right gift with no strings atta be used in the operation of th When I left, they gave me for $1,000. Later they sent othe ly sizable checks."

One day a man came ove Fremont, Ohio, to look ov premises. When he left he told Schleicher, "You'll hear from few weeks later he sent a ch $25,000.

Of course, not all the che that big. Many are much small small or large, they keep comin month. A 10-million-dollar ment in the Chase National Ban monthly checks wouldn't give Schleicher any more certaint peace of mind that his budg be met. In fact, he has very lit for budgets and 20th-century s of accountancy. All the mone kept in one fund, and as long a is money in that fund and a bills are being paid, he knows t



This six-year-old lad looks b enough, but he is blind and spe less, and his mental capacity is tually nil. He will be cared fo the home for the rest of his life

is solvent. It's as simple as

t the home isn't without its
. As might be expected, one
biggest problems is keeping
er of staff necessary to give
l of service that has won ac-
r the home. No one works at
liston Home because it's an
or because the pay is high.
l possible in this day and age
workers with such a spirit of
tion that the willingness of
rit is not quenched by the
s of the flesh, that does not
n long hours and small pay?
and Mrs. Schleicher them-
et the example for this kind
of love. He is superintendent
home, Mrs. Schleicher is the
of the staff of 25 who care
patients. One member of the
ays that Mrs. Schleicher knows
every trunk of every one of
patients is, and what is in the
even though it may have been
away up in an attic for 20

r Schleicher hasn't taken a va-
in years. "I'll have plenty of
r that when I get to heaven,"
s.

ral years ago Capital Univer-
nferred a Doctor of Divinity
on him for his service in the
, but the story is told—rather
usly—"It's a good thing that
ave Mrs. Schleicher a special
at the same time or Max
probably not have left Willis-
ng enough to collect his hood."
r Schleicher speaks of his staff
most glowing terms. Many of
are widows; some of them are
60's and older. One person in
's doesn't really need the in-
her monthly check is endorsed
turned back to the home regu-
Another member of the staff
t 80, yet she, in the words of
Schleicher, "can work rings
a lot of 20-year-olds."

ence and a devoted spirit are
requisites for members of the
Most of the workers live in the
and, therefore, seldom get away
their tasks. The spotlessness of
ttages attests to their devotion.
care required by many of the

residents of the home calls for indescribable patience. Many must be fed every ounce of food that goes into their body.

Dr. Schleicher also pays high tribute to physicians of the vicinity who answer calls to the home any time during the day or night, and do so without charge.

It is upon the selfless spirit of the staff that the future of the home depends. Despite the excellence of the members of the present staff, they are not indestructible, and the time will come when they will no longer be able to serve.

Then there will be some searching questions to be asked. Will the home continue to be able to find a staff that is oblivious of the eight-hour day? Is it too old-fashioned or anachronistic to even hope that this might be possible? And if it isn't possible, is this an evidence that people are losing their spirit of consecration and are no longer willing to render real sacrificial service? Is it part of the very essence of service like this that it must be sacrificial?

Is it to be expected, or is it even right, that employees of such an institution should work for comparatively long hours for comparatively modest pay? Do we tend to cause an unjustified guilt complex in people when we imply that, unless they work hard and for rather small salaries, their consecration is to be questioned?

The home stands as a kind of monument to a pious, pioneering individualism in a day when there is greater and greater stress—even in the church, sometimes—on conformity, conformity to patterns of operation, patterns of organization, and patterns of administration.

The church is not to be censured for insisting on standards of operation generally recommended by professional agencies and subject to rather careful board scrutiny. For every successful institution like the Williston Home that has grown up largely as a result of the dreams and faith of one man the church is probably able to point to several others conceived with equal optimism, idealism, and spiritual fervor but with an unrealistic overzealousness that later called on the church to come to the financial rescue.

Others, such as this girl, are physically crippled by polio, cerebral palsy, etc. They, too, would be helpless in society unless they were cared for at such a place as this home.

"The trouble with some agencies is that they overexpand at the beginning," said Dr. Schleicher. "They don't have the patience to begin small and let the institution develop gradually. They saddle themselves with large overhead which necessitates getting a full-time man to go out and gather money."

Very few people (least of all Pastor Schleicher) would suggest that all welfare agencies in the church should operate on the same administrative principles as the Williston Home operates. The moral of the success story of the Williston Home is certainly not that all committee suggestions should be disregarded. Pastor Schleicher would be the first to admit that careful study and planning should precede any new venture.

For the most part, the church needs to do its work through boards and committees which report to the church and need church approval. At the same time the world—and the church—would be much the poorer if God did not occasionally raise up a man like Friedrich von Bodelschwingh of Bielefeld, Germany; George Mueller of Bristol, England; and Max Schleicher of Williston, Ohio, who, when a committee brought in 16 reasons why something couldn't be done, went ahead and did it.

The Deadly Sins:

GLUTTONY

Food and Faith

Eating and drinking, because they are essential to life, figure largely in all religions. Sacred meals, food taboos, and dietary laws are common to the vast and melancholy range of human religions; through the mouth, bane or blessing is received into the citadel of life. The Christian Faith is not different on this point. It also has its fasts and feasts, and its most sublime celebration consists in the eating and drinking of bread and wine.

Meat and Vegetables

At two points the Christian Faith has nonetheless departed from the practices of its predecessors. It recognizes no food as unclean and it has modified the concept of the fast. There were Jewish Christians in Paul's day who fussed about foods, and there were vegetarians, then as now, who made a distinction between the flesh of beasts and the pulp of plants. But in the end the Pauline-Gentile faith triumphed and the other usages shrivelled away.

Vegetarianism has had brief revivals during the intervening years. In the middle centuries the Albigenses adopted a restricted diet which omitted all food with a reproductive origin, including milk and eggs. The monastic orders followed a practical vegetarianism which made meat and even fish rarities and reduced the diet to vegetables, bread, and water. Special provisions, however, were frequently made for the sick and the infirm in the form of strengthening soups and cordials. In modern times, the vegetarian cults have made small gains in the Christian community, and some Christian denominations have adopted Old Testament food regulations, but in the main the category of "unclean" has dropped out of our thinking. The only major exception is the attitude of many modern Protestants to alcohol and, to a less degree, to coffee and Coca Cola.

Fasts and Feasts

Even more meaningful is what has happened to the New Testament fast. Protestantism has virtually abandoned it. It lives a vestigial life in the pre-breakfast communion of the Episcopal Church, and an occasional fast is sometimes called as a stewardship gesture, but in the main we eat just as heartily in joy as in sorrow, on Good Friday as on Christmas Day. Occasionally a voice is raised against dinners in church, but it is quickly hushed on the grounds that such meals pr fellowship or alleviate financial distress.

Good Fat Doctor

The aversion to the fast goes back to the Refo tion and the recovery of evangelical faith. The r sion against all forms of "works" salvation: penance, and *askesis,* such as dropping burning wa the skin, inviting the bite of insects and vermin, fl lation, hair shirts, and manacles—the revulsion ag all this also extended to fasts.

Martin Luther has been credited with saying, w he was upbraided about eating too much, that he w ed the worms to have a good fat doctor to eat. story may be apocryphal, as so much Luther lor but there is a grain of truth in it. Contempt for sour-faced and grudging life of the monks may have led to a liberty very close to license. Ever dour a community as Plymouth has bequeathed t only one major religious tradition: the Thanksgi feast in which we celebrate the bounty of God by ing up as much of his creation as possible at a si sitting.

Revival and Revelry

During times of spiritual awakening there is usu a revival of moralism. The Pietistic revival of the and 18th centuries led to a radical reduction in lux vanity in personal adornment, and amusement. nineteenth century revivals sensitized people about use of tobacco and alcohol. But I have found evidence that this moral sensitivity led to reduced ing. The worms were not disappointed.

Not the Beginning

By Raymond M. Olson

inder came through the mail that when Sir Francis Drake to engage the Spanish fleet ed: "Lord God, grant us to hat it is not the beginning but tinuing of any great matter, is thoroughly finished, which he true glory."

re not at the beginning of our for 1959 in The Evangelical n Church, nor is it "thorough- ed." We are quite in the midst We know something of the size ture of our mission. We know ur representatives saw some e of the great task when they a program calling for $6,855,- is year. To assure ourselves of g such an objective and doing rk it represents we ought to be g, talking and praying about ,000 as our goal!

the moment we have a report le concerning income at the end of July, which is mid-year. The details are given below. It is a report which tells us we are doing as well as last year in percentage of the Budget received, in fact just a slight improvement. Then we remember that we did not reach our total objective last year. We also recognize that the objectives reported by our congregations total $6,550,908 which is more than $300,000 short of the total needed. We are not at the beginning! We have moved far enough into the year to know quite well the seriousness of our position, but also the strong possibilities of achievement which exist. There is no reason to doubt our ability to accomplish the full work which is before us. The issue lies in our willingness, our sense of what is worth our support and concern, our readiness to come into the presence of our Lord to seek His will for us as individuals and congregations.

The objectives for this year have been discussed in every district and circuit, and in the great percentage of congregations. It has been recognized that when they do not total the amount needed the only solution is to make plans to provide more than was originally thought possible. Any man who examines the work to which this Church has been called knows that every bit of it ought to be done, in fact, much more than is budgeted ought to be done.

This second quarter report is submitted to the membership of the ELC in the confidence that we all recognize it is "the continuing of any great matter, until it is thoroughly finished, which yields the true glory." Be sure your plans for achievement are reviewed as the fall season begins. Do not rest with plans and decisions of last spring or last winter. They will not be good enough, as we see now. If the "plus" amounts are not in sight through weekly offerings, plan on special offerings. If the treasury of the congregation is not going to provide the "plus" amounts, invite the response of those persons who have special insights into the importance of the work of our Lord and are ready to make their special gifts. Let no door remain closed to the cause. Let no ear fail to hear, no heart fail to meet the Great Commission.

1959 BUDGET INGATHERING—JULY 31, 1959

istrict	1959 Objective	Raised	Status	Raised	% Raised 7-31-58
	$1,522,446.00	$ 638,486.53	$ 883,959.47	41.9	40.0
rn Minnesota	691,317.00	289,846.31	401,470.60	41.9	40.7
rn Minnesota	1,368,485.00	552,364.42	816,120.58	40.4	38.4
Central	605,664.00	250,781.21	354,882.79	41.4	40.2
Dakota	611,021.00	288,254.73	322,766.27	47.2	38.6
Dakota	672,139.00	263,175.91	408,963.09	39.2	38.8
Mountain	287,189.00	133,392.73	153,796.27	46.4	39.5
	352,092.00	156,994.31	195,097.69	44.6	44.0
rnia	313,014.00	151,887.97	161,126.03	48.5	41.8
a	127,541.00	60,123.49	67,417.51	47.1	40.1
istrict	.....	343.00	343.00 cr	...	...
an Students	.....	300.00	300.00 cr	...	...
	$6,550,908.00	$2,785,950.61	$3,765,328.39	42.5%	39.8%
t	$6,855,788.00	$2,785,950.61	$4,069,837.39	40.6%	40.1%

BOOKS *in Review...*

In All Sorts of Weather

THOUGHTS AFIELD. Harold E. Kohn, Eerdmans, 171 pages, $3.75.

Page after page of delightful and meaningful comment are the reward of the reader who spends a few hours with this book. The subtitle, "Meditations Through the Seasons," indicates the nature and plan of the book. Through spring, summer, autumn, and winter, in weekly essays first published in the *Charlevoix Courier* (Michigan) and now presented in book form, he shares his observations of the world of nature. The keenness of these observations and the warmth of his enjoyment of the world of the out-of-doors are alone rewarding, but each of the forty chapters arrives at human meanings, written quietly and unpretentiously. The jacket note suggests "he is equally at home in both nature and grace, and he speaks of both with authority." The Reverend Harold E. Kohn, from the First Congregational Church of Charlevoix, has illustrated this, his fourth book, with sixty-three original drawings in black and white.

CLARA J. PAULSON
Decorah, Ia.

Cold War In Education

THE BIG RED SCHOOLHOUSE. Fred M. Hechinger, Doubleday, 236 pages, $3.95.

What can be learned from this book is that education can be an instrument of national and political purposes. The Soviets did and are doing it.

As interpreted by Mr. Hechinger, the bolsheviks of the Russian Revolution came into possession of an excellent European type system of education which they proceeded, deviously, to bend to their own purposes. Most startling is his assertion that the Soviet leaders shrewdly allowed "modern permissiveness" in the classroom to run to "its ultimate absurdity," namely, the complete displacement of teacher authority, at which point the Party Leaders had the youth so well organized they became accomplices in taking over the entire educational system. Once the control was complete, they "corrected" everything to fit their own purposes.

American and Soviet systems of education are compared in this book. Mr. Hechinger, who has spent time observing Russian schools, is not ready to capitulate to the panic notion that Russia is running far ahead of us in providing solid education. "Ahead" in some things, yes, but so much depends on what is being compared, and what standards are used for evaluating.

Actually the author is probably not so much concerned to describe Soviet education but to say some things about education in America, particularly our attitudes towards the enterprise of learning. Two indictments especially emerge from his kind of survey: (1) American people really do not comprehend the nature of democracy and therefore, (2) We have no insight to the nature and purpose of education.

The author is probably right when he says "It is a question whether . . . the American people can recapture a sense of urgency about intellectual preparation." There may be danger that Russia will run ahead of America in sheer military strength; there is greater danger that America will disintegrate intellectually from within.

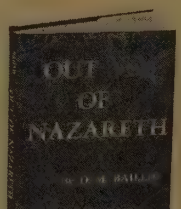
Mr. Hechinger is a product of European elementary schools. A journalist, he has been education columnist for the *Washington Post*, education editor for the New York *Herald Tribune*, and now is education editor for *Parents' Magazine*. In 1957 he served as secretary to the Rockefeller Brothers Fund Panel on Education.

HENRY HETLAND
Chicago, Ill.

Effective Preaching

OUT OF NAZARETH. Donald M. Baillie, Scribner's, 211 pages, $3.50.

This selection of sermons and theological essays were made from a wealth of material found in the study of the late Scotch theologian, Dr. Donald M. Baillie, after his death in 1954. To read the book is to listen to



this great man of God; it is a moving experience. The sincerity, the simplicity, and the direct and personal speech convey the author's deep devotion and earnest purpose. The originality of insight and approach and the fresh illustrations reveal his very keen and learned mind. The soundness of the book indicates his loyalty to the Word of God.

Dr. Baillie knows just how to co
cate to the modern church-goer who
tle doctrinal background (and little
in getting any). He knows how to a
Gospel to this modern man's fears, si
understandings, and needs. He knows
to meet this spiritually hungry mode
on his own level and how to woo hi
the faith once delivered to the saints.
he woos too gently and concessive
throughout he treats such doctrines
Trinity, the Incarnation, the Grace
without being the least bit abstruse, and
their relevance so ably as to win th
pathetic attention of the most impati
tener. This book is a sample of trul
contemporary preaching of God's Wo

ROBERT BECKSTRAND
Estherville, Ia.

Inspiration Defined

THE BIBLE IS THE WORD OF
John R. Lavik, with an introd
by Alvin N. Rogness, Augsburg,

This little paper-bound monograph
gem. Dr. Lavik, the retired preside
Luther Theological Seminary in Sask
has successfully condensed all the ma
necessary for consideration on this vit
basic principle in Lutheran theology.
reader will find this book refreshing
stimulating.

The author takes his reader throu
little tour of the Lutheran Confession
shows how each of the Confessions is
on the premise that the Bible is the
of God. He clearly defines the aut
Lutheran position. Then he examine
contemporary statements on the Scriptu
the United Testimony and the Consti
of The American Lutheran Church
shows what these statements mean a
not mean. He presents a clear and c
analysis of the authority and purpo
the Bible in our present Lutheran situ

This is not "dry" reading. It is cha
ing and reassuring. The evangelical
throughout the 62 pages leaves a dee
pression on the reader. The expert may
that more had been said, but every r
sible Lutheran theologian will agree th
more important things on the Bible a
Word of God have been said here and
they have been well said.

This is a book our pastors will
to read and keep. Its contents are well
a place on the agenda of pastoral c
ences and its style is such that th

atives from our congregations to Conferences in The American Lutheran Church can easily understand it. Sunol teachers and leaders in our auxvill be helped and edified by it.

'27 Dean Lenski in his Dogmatics announced that he had received a Hove's "Christian Dogmatics" for Dr. Hove was professor of dogmatics er Theological Seminary. He added al joy this observation: "This is what we have been teaching in ics in our Seminary too and that me very happy concerning the pro-American Lutheran Conference." The dean can say the same about Dr. position in this monograph and add knows Dr. Lavik well from years ciation with him in meetings of the nion Committee and would be happy Dr. Lavik substitute for him in his for Juniors in Introduction to theolo-e Juniors would insist that Dr. Lavik eir dean had the same Teacher. We

E. C. FENDT
Columbus, Ohio
(Reprinted from Capital Seminary Bulletin)

Guidance

THIS IS LIFE. John R. Brokhoff, F. H. Revell Co., 126 pages, $2.00.

book is made up of ten sketches or s they are sermons. The proper title s little. Each chapter gets right to the . The author has the power of com-ation. The language is simple. Little or incidents fill every chapter so that al applications are made of the theme ed.

author is a Lutheran pastor who has ed the art of writing simply and in-ngly. This is good, practical wisdom for ay living.

THEODORE HUGGENVIK
Northfield, Minn.

Schools Measured

THE AMERICAN HIGH SCHOOL TODAY. James B. Conant, McGraw-Hill, 140 pages, $2.95.

is book is the first report of a study e problems and needs of our high ls conducted by Dr. Conant. This study nade possible by a grant from the Car-Corporation administered by the Ed-nal Testing Service of Princeton, New .

e book is authoritatively written and has rous appendixes which visualize each . The fly leaf states, and I agree with THE AMERICAN HIGH SCHOOL TODAY is red reading for every parent, educator, l administrator, and board member in ica. . . ."

tion I presents the characteristics of American education with some contrasts being made with European education. "The American public high school has become an institution which has no counterpart in any other country . . . it is expected to provide education for *all* the youth. . . ."

Section II presents the picture of a comprehensive high school from which more than half the students terminate their full-time education at graduation, and therefore a variety of vocational programs are offered. Programs are also available for those of high academic ability.

In this section Dr. Conant without hesitation states the conviction that his studies show the need to eliminate most small high schools. The recommendation is that there should be no high school with fewer than one hundred seniors.

Section III presents the twenty-one recommendations Dr. Conant feels should be adopted by the local school boards and administrators in order that the public secondary education can be improved.

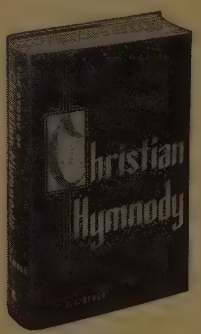
Section IV presents the case of the high school with a limited degree of comprehensiveness — small, large city, and suburban high school.

DOROTHY H. RAND
Minneapolis, Minn.

Hymnal Companion

THE STORY OF CHRISTIAN HYMNODY. E. E. Ryden, Augustana, 670 pages, $5.95.

A new book is out that should be of the greatest interest to all who love hymns, whether they be pastors, teachers, or laymen.



It is by Dr. E. E. Ryden of the Augustana Synod. Editor for a long time of *The Lutheran Companion,* secretary of the hymn commission that produced the new Service Book and Hymnal, Dr. Ryden is himself one of American Lutheranism's leading writers of hymns.

This book is a re-edited and much enlarged successor to his THE STORY OF OUR HYMNS, which has been a leader in its field for many years. The new book is better than ever. It is scholarly and complete, and at the same time has a style that is non-technical and interesting. It will doubtless continue to be one of American Lutheranism's finest contributions to hymnological study. The printers have done a beautiful and sturdy job.

There is very little to criticise. We wish that the name of Prof. John Dahle had not been omitted. He was chief editor of our own *Lutheran Hymnary,* our official hymnbook for well-nigh fifty years, and worthy of a permanent place in American Lutheranism's roster of hymn writers and editors. We also miss the name of F. Melius Christiansen. While it is true that he is not conspicuous for the writing of original hymn melodies as such, still his impact on the ideals and techniques of the music of the sanctuary is such that a history of music in the pew and choir loft is hardly complete without him. Prof. Gunnar Malmin, too, has rendered such service to the hymnody of at least two synods among us, that we would have liked to see his name also perpetuated in this new book.

We cannot recommend this book too highly. If you can afford only one book in the field of hymnody, this is it! Many books on hymnody in the English language are curiously lacking in scholarship and scope when it comes to the hymnody of the Scandinavian countries. Dr. Ryden makes no such mistake. We urge this book as a *must* to all pastors, teachers, and lovers of sanctuary song.

LAWRENCE N. FIELD
St. Paul, Minn.

Applied Scripture

THE BIBLE SPEAKS TO DAILY NEEDS. Georgia Harkness, Abingdon Press, 94 pages, $1.50.

The author, professor of applied theology at Pacific School of Religion, Berkeley, California, attempts in this small devotional book to make the teachings of Christianity applicable to problems current in present day society and individual lives.

Each of the 86 one-page meditations begins with a thought-provoking statement of a human need. Then the scriptural answer to this need is printed in the text in bold face type. The Scripture portions usually cover at least one-half the page and include several references.

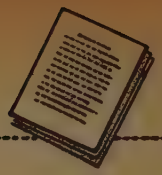
Following the Bible passages are pointed, searching questions—two or three in most cases — which could prove grist for the thought-mill at the time of the devotional period itself and on through the day.

A prayer for a more concerned Christianity in the area covered concludes each devotion.

Give this book to yourself, to young friends in college—it does make the Bible speak to daily needs.

MRS. E. R. CARLSON
St. Paul, Minn.

Correspondence



Got an idea to share? A opinions on Lutheran Her articles? Want information?

We invite you to write lett (brief, please) for the corr pondence pages of Luther Herald. Reader response is m welcome.

Parish Not Perishing

► Ref: "They don't hide their lights under a bushel," June 23, '59. Most academic institutions subscribe to the aphorism "publish or perish," but not to publish or parish" as suggested by Vernon Faillettaz. Should the spelling be "parish," this implies to me that parishes are refuges for those who cannot or do not publish. In other words, the parish is a place for second rate Christian scholars. Should "perish" be the correct orthography intended, this would seem to make more sense. Is a spelling error involved?

H. W. Hildebrandt
Ann Arbor, Mich.

"Parish" is not a typographical error. Also there is no implication that the parish ministry is inferior. The only point is that the academic world includes writing as well as teaching.

—The Editors

"No Meetings" Response

► Thank you for the article, "No Meetings in Heaven," in your last issue! One of the most timely, needed articles to be published!

Karl A. Olsson also says a lot of things which need saying in this day and age. Please do not drop his fine writing.

Howard Blegum
Parkland, Wash.

► "No Meetings in Heaven" by Roy Pearson, in the July 28th issue surely deals with a timely subject. Not only are professional and business folk confronted with the problem but even the average layman often wonders just how he or she will find time to attend the various meetings.

True, some meetings are of value but often it is just another meeting. To illustrate: Several years ago my small son began calling his friends on the telephone informing them of a meeting to be held at our home. Upon questioning him I discovered that he hadn't the vaguest idea as to what a meeting was, other than the fact that Mother and Daddy were always attending them.

Many times I find myself refusing to do some Civic or Church work, not because of the few hours required to do that particular job, but because of the many hours spent at meetings before and after.

Mrs. Clifford Bergum
Hayward, Wis.

► Dean Pearson—I just wanted to reassure you that yours is not the only voice crying in the wilderness of meetings.

I have long pleaded for fewer committees and more action—especially in our church activities. One of my friends says, "A camel is the result of a horse put together by a committee."

Thoroughly enjoyed your article in the Lutheran Herald.

Jane Asmann
Seattle, Wash.

Whence Monastics?

► Page 22 of the August fourth issue of the Herald carries the beginning of a short article entitled "U. S. Lutherans set up Monastic Order" — which prompts this letter and will no doubt bring others:

What is the scriptural Christian or apostolic justification for monasticism?

1st Cor. 7:27 and 7:38 has been used by many as an apostolic basis for celibacy, and I Timothy ignored. I quote from chapter 4: (I Tim.).

"Now the Spirit expressly says that, in later times, some will depart from the faith by giving heed to deceitful spirits and doctrines of demons, through the pretensions of liars whose consciences are seared, who forbid marriage and enjoin abstinence from foods . . . for everything created by God is good. . . ."

Thus strong apostolic counsel against celibacy exists. If scriptural or Christian authority *for* celibacy exists, publish the quotations or referen

It would also be most interesti see in print excerpts from L which endorse celibacy or monasti He wrote many things conden both. Since, according to the Lu an Herald article mentioned, celibacy and monasticism will b practice of the new Order, it wi interesting to many Lutherans to where the Order obtains biblica even Lutheran, authority for ma two such frequently condemned tices a part of their order.

Paul Fahning
Santa Barbara, Calif.

Appreciates New Book

► I have just finished reading " Valley Waits" by Dr. Gullixson.

I read it all at practically a si sitting. My first thought was—it's brief. Then, on second thought realized that the very absence of dundancy added to the charm of book.

The writer is of sufficient age keenly appreciate the fine analysis the periods dealt with, and, as "valley" continues to wait, to l with certain enthusiasm for the di and continuous adjustments to foll

In the writer's judgment, "The ley Waits" is a classic piece of w ing.

Henry N. Stephenso
La Crosse, Wis.

They Love Singing

► I was delighted to read in the 14 issue of the Lutheran Herald article "Make Mine Music" by Field — that we can order hy pamphlets for table use. The Hjert Charlston families do a lot of sing at the table. The pamphlets will b real help and inspiration. I'm send in my order today.

Edith Hjertaas Charls
Portland, Ore.

J. R. Hestenes

d the Sixteenth Sunday After Trinity — *Caesarea*

The Epistle: Ephesians 3:13-21 • The Gospel: Luke 7:11-17

Monday, September 7

YOU NEVER KNOW

Acts 10:1

Caesarea there was a man named us . . . a devout man.

strange it was that up in Caesarea hould be this fine specimen of a soldier, a centurion, who knew ing about God, enough to make vout, and to influence him in the ion of his family, and to make man of prayer. You never know the Holy Spirit operates; the only you know is that He operates where eases. Down in Jerusalem and in places where the very early Chris- hurch was at work, it simply did oss the mind of the pioneer Chris- that such a thing as Cornelius be.

ndrous are Your ways, O God. It e that You have instructed us in ay; You have told us that by the and the Sacraments You come to d make us Your own. And through You continue to do Your work g us. But often You work ahead ir efforts, preparing the way, and ng for us to follow through. Amen.

Tuesday, September 8

A LONG WAYS AWAY

Acts 10:9

Peter went up on the housetop to pray.

Peter was in Joppa at the time the Lord came to Cornelius and instructed him to make contact with Peter. And it was on the next day, when the men were approaching Joppa that Peter was going about being Christian "as usual." He had no idea that there was a man named Cornelius, nor that he was a devout man, and that the Lord had actually sent an angel to speak with him. Caesarea and its affairs are sometimes a long distance from Joppa. And sometimes, regretfully, the affairs of Caesarea are not too much the concern of those who call themselves Christian.

But Caesarea does matter, dear God! It is not only our town that is important; it is not only our church that should have the benediction of Your love and peace. The other places too, and the people there, all of them are in need of Your gifts. Give us their burden, we pray. Amen.

Wednesday, September 9

THE JOPPA SCHOOL

Acts 10:15

"What God has cleansed, you must not call common."

When Peter was in Joppa, at the home of Simon the Tanner, he went to school and God was his Teacher. Peter had a lesson to learn about "outsiders." This lesson came to Peter in the form of a vision that was designed to attack the deep rooted ideas that Peter had from his former faith. Through this demonstration of God's will in the matter of the attitude He wanted Peter to take to other people, he prepared him for caring for Cornelius and his family. In strange and effective ways God gets His work done.

There are many of us who need to go to school, gracious Jesus. We have much to learn about love and mercy. Make our homes good schools where we learn how to get along with one another, how to be obedient, helpful, cheerful. Fill us with the fulness of love, such as You have toward us. In Your Name we pray. Amen.

✚

Thursday, September 10

PETER OBEYED

Acts 10:23

he next day he rose and went off them.

is to Peter's credit that he was ient to the invitation to come to rea. He had been to school. He vered, no doubt, that God was go- o a great deal of trouble to put gh his plan for Cornelius. The on the housetop, the arrival of the from Caesarea, the information they ght—all of it indicated the hand od at work. When Peter took to the and went north from Joppa he was against the grain of old ideas but as heading for the experience of a and abiding joy.

ive us this joy, too, heavenly Father, ing obedient to Your will. How easy to nod our heads and say we agree Your Truth, or to shed a pious for our sins, or mourn the fate of lost. But give us the joy that comes we do something about Your h, when we become actively obedi- Amen.

Friday, September 11

THE FIRST WORD

Acts 10:39

"And we are witnesses to all that he did. . . ."

When Peter arrived at Caesarea he was welcomed into the home of Cornelius. Here he was informed how the angel of God had instructed Cornelius to send for Peter that he might be fully informed about the Way. "Now therefore," Cornelius said, "we are all here present in the sight of God, to hear all that you have been commanded by the Lord." With that, Peter began to speak. He brought a true witness to the Lord. His was the satisfaction now of bringing the Word not only to a ready audience, but also to one that lived beyond the "old borders" of limited view.

Teach us to be ready to speak when good opportunity comes. Impress us with this that often You have made the hearer ready for the truth. What we say may be simple and even halting, but lead us to say it in our own way. You will take it from there. Bless our witness to Your glory. Amen.

Saturday, September 12

MISSION ACCOMPLISHED

Acts 10:48

And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.

Christ had gone to great lengths, so to speak, to get through His plan to have Cornelius and those with him into the kingdom. But now it was done. The Holy Spirit accompanied the witness of Peter. As Peter went on with his speaking, he experienced a growing confidence that what he was doing was right. "Can anyone forbid water for baptizing these people who have received the Holy Spirit just as we have?" Great things were taking place in the forward movement of the Kingdom Christ had established.

It is encouraging for us to read in the Word of Your working in the past, dear God. But help us to see that You are working now in the present, too. And that You wish to use us in carrying out Your plans for the salvation of people. We want to lend ourselves to the work You wish to do. Use us, O God, as You will. In Jesus' Name. Amen.

Father Knows Best

Some 135 upperclassmen in a representative urban Roman Catholic high school agreed that "in an ideal home, the father, not the mother, wears the pants, both literally and figuratively."

This was reported in the August issue of *Ave Maria,* national Catholic weekly published here, which gave the results of a survey on "The Mother Your Teen-Ager Wants" conducted by Sister Mary Theresita, S.S.J., of Chicago. She teaches at St. Mary of Perpetual Help High School.

The students concurred that father is the "head," not mother, but said both should talk over matters that concern the family. Mother makes the minor decisions alone if necessary, they said, but all major ones are discussed by both and finally decided by dad.

'Potential' of Church Colleges Stressed

The potentiality of Christian colleges provides the best opportunity for meeting the problems facing mankind today, says Dr. D. Elton Trueblood, Quaker philosopher and teacher.

"To achieve our potential, the frank combination of intellect and Christian commitment is our one best hope," he told members of the 14th annual Institute of Higher Education sponsored by the Methodist Division of Educational Institutions and Scarritt College for Christian Workers.

Pointing out that a Christian college "unites vital piety with sound learning," Dr. Trueblood stressed that either one in separation becomes "sterile."

He defined a Christian college as "one whose presuppositions, based on the Gospel of Christ, underlie everything else."

"Christians have an added incentive for intellectual integrity," Dr. Trueblood declared. "Every good scholar wants to learn the truth, but the committed Christian has an added motive because his intellectual task is a sacred task. He is trying to think God's thoughts after him."

"The Christian conception of life with its many-sidedness is more conducive of wholeness than any other we know," the philosopher emphasized.

Noting "a great public demand" for larger teacher salaries, he warned that the effort was "fundamentally erroneous insofar as it encourages people to believe that we can get better teachers by raising salaries."

"Undoubtedly we seek a situation in which professors can pay their bills and educate their own children without undue strain or the constant search for new sources of revenue in order to balance the family budget, but good teaching cannot be bought."

The best teachers, he asserted, have nearly always stayed at the job in spite of "genteel poverty," because the task itself was intrinsically appealing.

"Adequate salaries are necessary, but they are not and can never be sufficient incentives," he said. "The crucial element in the process is commitment to a task which is inherently noble and ennobling." Unless a er grasps this, he is not likely a good job, even though he mig paid as much as an automotiv gineer.

The Quaker educator also de the tendency to overschedule ever in the "ordinary" American col

"Students are always going to c or listening to lectures until the surfeited and do not have time t gage in the reflection or discu without which even the best of tures is incomplete," he observed. should be wise to lecture less and ture better. Most classes meet often."

The time may come, Dr. Trueb said, when the mood in college so changed that students will den the personal attention of professor something for which they have

"They may come to see that a fessor is cheating if he simply co to class, gives his lecture or den stration, and then hurries away by back door, not to be seen again the next two days." The present rates of tuition may hasten this velopment, he added.

—RNS Ph

CHURCH FLOWS UP RIVER—Enroute to serve a new congregation at Satellite C Fla., this 130-seat white frame church was tugged 75 miles along intercoastal waterw from Ft. Pierce, Fla. Survivor of five hurricanes, 57-year-old St. Andrew's Episco Church was renamed the Church of the Holy Apostles for the missile center miss parish. The move cost $8,000, less than half the estimate for a new building.

—RNS Photo

KS SCHWEITZER GIFT—Robert Hill, nown with his father, Sgt. Henry Hill, S. serviceman stationed in Naples, tly headed an airborne safari to de- a $400,000 gift of medicine to Dr. t Schweitzer and other doctors in h Equatorial Africa. Inspired by read- bout Schweitzer, the boy wrote to the D air commander and asked whether of your airplanes" could drop off a of medicine to the jungle missionary. general agreed, the Italian people re- ded, and the Italian and French defense rtments provided two transport planes the airlift.

orld Presbyterians Meet

r. James I. McCord, president of ceton (N. J.) Theological Semi- , declared that in today's age the rch has become "introverted, has eloped an esoteric theological vo- ılary for the initiated, and has ken off conversation with the ld."

Ie addressed the 18th General ncil of the World Presbyterian iance at Sao Paulo, Brazil, on its eting's general theme: "The Serv- Lord and His Servant People."

sserting that the Church must ask lf what witness it must make in the lst of world revolution, Dr. McCord l that the key to understanding its sion lies in understanding the serv- role of Jesus Christ.

As Christ was sent into the world, he Church is sent into the world by rist, to serve Him by serving the rld," he said.

He reminded the delegates that the servant theme has great relevance in the understanding of the 16th century Reformation and its meaning for today.

"Since to be reformed is always to be reforming," he said, "the thought, life and witness of the Church stand always under the judgment of God, no less now than in the 16th century."

A service in First Independent Presbyterian Church was addressed by Dr. John A. Mackay of Princeton, president of the alliance which represents 76 Presbyterian and Reformed member Churches in 53 countries.

Speaking in fluent Spanish, he called on all Protestants to broaden their vision of, and their enthusiasm for, the Christian life.

Dr. Mackay, who recently retired as president of the Princeton seminary, said that structure, doctrine, liturgy and sacraments are not enough in the life of the Church.

"We need enthusiasm in our Christian life," he said. "And we must remember, too, that a sense of mission is the essence of the Church."

"1662 Rite Better . . ."

Bishop Bans New Liturgy

Dr. Mervyn Stockwood, Bishop of Southwark, England, has startled Anglican ecclesiastical circles by announcing that after December the use of the 1928 Communion service will be banned from all churches in his diocese.

In a letter to the clergy and people of the Southwark diocese, he said "the only Communion service I can countenance is that of 1662, with such minor deviations as are generally accepted."

The 1928 service was rejected by the House of Commons, but has nevertheless been widely followed, with the approval of the bishops and the Convocations of Canterbury and York.

Dr. Stockwood's decision makes Southwark the first diocese in which an absolute ban on the use of the 1928 Communion service has been placed.

The accepted deviations from the 1662 service, Dr. Stockwood indicated, are the substitution of the reading of the Ten Commandments by the recitation of what is known as the Summary of the Law, beginning with the words, "Hear, O Israel, the Lord our God is one Lord," or by the Kyrie Eleison.

The bishop said that priests who wish to follow the widespread custom of transferring to the end of the Prayer of Consecration the Prayer of Oblation — an alternative form of thanksgiving—must do so silently to themselves, as an act of private devotion.

Dr. Stockwood, who is well-known as being unconventional in many ways, indicated that he is prepared to permit ritual experiments, provided the main statutory services are not altered.

He said he had shortened services to enable congregations to witness the full rite of Baptism, Confirmation and First Communion. In addition, he added, he had shortened the ordination service and spread it over two days.

"I am a staunch believer in keeping services short and to the point," he said. "Services padded out with long notices, a superabundance of hymn singing and anthems are wearisome to the spirit. In normal circumstances, 45 minutes to an hour is long enough."

—RNS Photo

ASIA CALLS TO ASIA—Evangelist Greg Tingson (left), called on Vietnamese Protestants at a rally in Saigon to join in a "campaign for Christ" in all Asian countries on an exchange basis with Filipinos, Japanese and other nationals.

In Germany . . .

Poll Youth Beliefs

A cross-section poll of Evangelical boys and girls in Germany indicates that only about one in ten have a personal conception of God, according to analysis of the results published in Europe recently.

"The vast majority move in a haze of conceptions and regard religion as an ideology," said Dr. Hans-Otto Wölber, head pastor of St. Nikolai church, Hamburg, in a report of the survey appearing in the June issue of Lutheran World.

Dr. Wölber, who in recent years has achieved distinction as a German Lutheran expert on youth work, said the majority of those interviewed showed that they "want nothing to do with independent intellectual struggle to arrive at their own decisions in religious matters."

They "allow the conditions of their own past and the social significance of religious questions to determine their decisions," he declared in the Lutheran World Federation quarterly.

The poll, which was conducted by a large West German public opinion institute, revealed that only 84 per cent of the members of German Evangelical youth groups believe in Christ as the Son of God. It disclosed also that only 85 per cent regard the Bible as God's Word and 54 per cent hold the belief that the sole way to God is through Christ.

Synod Declares Pioneers Scripturally Acceptable

There are no "scripturally objectionable" features in the Lutheran Pioneers, declared a report presented at the 35th biennial meeting of the Evangelical Lutheran Joint Synod of Wisconsin and Other States in Saginaw, Mich. The Pioneers were organized as the synod's counterpart of the Boy Scouts of America, in which membership is opposed by the denomination.

An investigating committee which presented the report urged, however, that the "American's Creed" by William Tyler Page be omitted from the Pioneer handbook because it states "an unscriptural motivation for good citizenship." This creed mentions "belief" in the U.S. as a motive for love of country.

"Christians believe it is their duty to love their country, support its institutions, obey its laws, respect its flag, and defend it because all this is according to God's order and because it is their desire to do so as children of God," the committee declared. "They don't do it because they believe in the U.S.A."

Members of the conservative Wisconsin Synod emphasize Scripture as the prime motive and basis of all their religious beliefs.

They object to the Boy Scouts on the grounds that deism is promoted by the scout oath: "On my honor, I will do my best, to do my duty to God and my country. . . ."

The synod claims that no one "on his honor" can do his duty to God, since "strength to do his duty to God is given to man only through God Himself."

The Pioneers were organized as an experiment eight years ago at St. John's Lutheran Church, Burlington, Wis. Since then they have spread to 60 of the denomination's 850 gations in 16 states. Members open to boys nine years old and

Pioneers stress theology and develop leadership and citiz along with a program of safet ture study and recreation.

"There is as much justificati the Church teaching such things committee stated, "as there teaching secular subjects in our tian schools."

California Bible School Receives Property Gift

The California Lutheran School, Los Angeles, has receiv gift of property, ten acres in valued at approximately $150,00 is located on a knoll overlooki golf course in South San Gabriel ing the San Bernardino mountains about 12 miles east of the Los An civic center.

The donor is Harry C. Weav Presbyterian, who is a retired eng and a graduate of Princeton Un sity. He believed this property t a gift to him from God and wa it to be used to help spread G Word. When he heard of the C

—NLC Photo

AT WRY KICK-OFF—Discussing Lutheran plans for the World Refugee Year at the American Council of Voluntary Agencies kick-off luncheon held in New York are (left to right) Bernard A. Confer, executive director of Lutheran World Relief; the Rev. Francis B. Sayre, dean of Washington Cathedral and chairman of the U.S. Committee for Refugees; Senator Hubert Humphrey of Minnesota, who addressed the luncheon group; Dr. Paul Empie, executive director of the National Lutheran Council; Vernon A. Bergstrom, director of Lutheran Refugee Service; and Dr. Stewart Herman, executive secretary of the NLC's division of Lutheran World Federation Affairs.

still renting quarters in a
vn Los Angeles church, he
is tract of ground for its fu-
me.

school's ninth year will open
tember 27 at the Angelica Lu-
Church in Los Angeles. Last
enrollment reached 89, an all-
igh and an increase of 42 per
er the previous year. More than
the students were men. The
laynard A. Force is dean of the

ers Debate
sion Versus Aid

ether changing religious and so-
ircumstances make necessary a
in the approach to Asia and
on the part of Western and
ational Christian organizations
lebated at a Lutheran World
ation meeting in Nyborg, Den-
in August.

he 130 participants in the en-
l annual meeting of the LWF
mission on World Mission heard
experts on the subject discuss
her the traditional "mission" ap-
h ought to be replaced by the
"inter-church aid" approach—
sue currently being worked over
in other ecumenical circles.

esenting the affirmative point of
—that "service" should be sub-
ed for "witness" as the keynote
hristian relations to those two
Christian areas—was Dr. Bengt
man of Geneva, director of the
ation's Department of World
ce.

posing such a shift in emphasis
Dr. Fridtjov Birkeli of Stavanger,
al secretary, Norwegian Mission-
ociety, and immediate past direct-
the LWF Department of World
on.

. Hoffman said the rapid changes
taking place in the political, so-
and economic life of Asia and
a had given rise to new needs
g the churches of those areas,
that there should be "a more
stent strategic plan" for meeting
needs than that provided by the
ional mission agencies.

. Birkeli countered that it was
niable that tremendous needs
d and that more ought to be done
eet them, but that missions have

AT WORLD MISSION MEETING—Chatting between sessions of the recent Denmark meeting of the commission of world missions of the Lutheran World Federation are (left to right) Dr. Sigurd Aske, associate director of the LWF chairman of the commission; A. Schiotz, president of the ELC and vice chairman of the commission; Bishop Heinrich Meyer, Luebeck, Germany, commission chairman; and Dr. Arne Sovik, Geneva, director of the department.

already done a great deal in these fields. Besides, he said, governments and international secular agencies have taken over many of the social welfare, educational and public health responsibilities formerly borne by mission agencies.

The world service executive said the substitution of the "inter-church aid" approach would mean that the Western churches themselves would direct their interest and resources toward helping the younger churches and their people, instead of only the separate mission societies and their limited constituencies doing so.

However, the Norwegian mission leader—and several members of the audience in subsequent general discussion—pointed out that in many parts of the world the mission agencies are integral parts of the churches. Dr. Birkeli declared that even in Europe, where this is not so, the mission societies "represent the Church and act on behalf of it."

Dr. Hoffman said inter-church aid could provide "a more consistent strategic plan" for:

1) strengthening the stewardship power of the non-Western churches through vocational training and self-help projects;

2) facing the evangelism possibilities among uprooted masses in urban areas, especially young people;

3) enabling the younger churches to know more about each other through a greater exchange of persons.

The former LWF world mission director, on the other hand, stressed that activities like these were long known among mission agencies, and that only lack of funds kept more of them from being carried on within the existing pattern of Christian work.

Arts Society Grant

A $1000 grant has been awarded the Lutheran Society for Worship, Music and the Arts by the Aid Association for Lutherans of Appleton, Wis. The money will go toward the publication of *Response*, the society's journal, as well as various monographs on different subjects.

Student Center Planned

A new Lutheran student center will be built at the University of Minnesota in Minneapolis by the eight bodies in the National Lutheran Council.

The university has the largest enrollment of Lutheran students of any educational institution in the world.

Included in the new structure will be a chapel, library, auditorium, classrooms, lounge, and food service facilities.

Norse Pastor to Spend Year With Iowa Lutherans

A young Norwegian clergyman has arrived in Inwood, Ia. to begin a year's service as pastor to two congregations of the ELC.

He is the Rev. Hans Christen Mamen of Asker, Norway, second assignee in a current series of ministerial exchanges between the Church of Norway and the ELC.

Mr. Mamen, 40, will take over the pastoral duties of the Rev. Joel Njus at Bethlehem Lutheran Church, Inwood, and at Our Savior's Lutheran Church, three miles northwest of Inwood.

Exchanging parsonages, Pastor Njus will become pastor in the Asker congregation, located in a suburban area of Oslo. The royal family frequently worships in this church.

Mr. Mamen's responsibilities as chaplain to two large Oslo hospitals, for mental and tuberculosis patients, respectively, will be taken over by the pastor of the Asker parish.

The Norse pastor, his wife (Ruth) and their five children (Jon Christen 14, Sidsel Marie 13, Knut Nicolai 10, Randi Elizabeth 7, and Svein Olav 4), arrived in Inwood at the end of July.

He was installed as pastor of the two Inwood congregations in August by the Rev. Olaf C. Holen of Ames, Ia., assistant to the president of the South Central District.

Pastor Mamen, right, is installed at Inwood, Ia. by the Rev. Olaf Holen.

For the past several weeks, Pastor Mamen has been receiving orientation at ELC headquarters in Minneapolis. He and his family arrived in New Orleans by ship early in July.

Mr. Mamen graduated with honors from the Independent Theological Seminary in Oslo in 1946, and he has served as hospital chaplain since 1948. He has also been executive secretary and editor for the Egede Institute in Oslo, a Norse mission research study center. During World War II, he served as a government courier for the Norwegian embassy in Stockholm.

Zion, San Jose Is Church of the Month

The tenth ELC congregation to be established in the peninsula south of San Francisco within the past decade is the church of the month for September. San Jose, Calif., about 60 miles south of San Francisco, is the site of the new Zion Lutheran Church.

Construction of the first unit is now under way on a three-acre site purchased six months ago in the suburb of Campbell. It is hoped that this unit will be ready for the first service about December 1. The Rev. Oliver Ruud of Alexandria, Minn., has accepted a call to be the first pastor.

The population of San Jose has increased tremendously in recent times —almost doubling from 1940 to 1956 —and now is listed as 128,000. Orchards that formerly filled the countryside have given way to industry and housing.

49 ELC Scholarships

Forty-nine ELC members in the United States and Canada have been awarded scholarships totaling $9,700 by Lutheran Brotherhood insurance society.

Recipient of a $1,000 seminary scholarship to be used in graduate study is John E. Benson, Hales Corner, Wis., a recent graduate of Luther Theological Seminary, St. Paul.

Senior college scholarships of $300 each:

David G. Hernes, Canton, S. D., and Marilyn J. Gottschalk, Watertown, S. D., at Augustana College, Sioux Falls, [illegible] Marilyn P. Elstad, Milroy, Minn., a[illegible] ald N. G. Marken, Camrose, Alb[illegible] Concordia College, Moorhead, Minn.; L. Berge, Decorah, Iowa, and A. Trev[illegible] Ridgeway, Iowa, at Luther Colleg[illegible] corah; Orin L. Dahl, Woodland Hill[illegible] and Charles D. Witmer, Millbrae, [illegible] Pacific Lutheran College, Parkland, [illegible] Violet I. Imhof, South Milwaukee, a[illegible] H. Nelson, St. Cloud, Minn., at S[illegible] College, Northfield, Minn.

Junior college scholarships of [illegible] each:

Paul L. Knudson, Nunda, S. D., [illegible] gustana Academy, Canton, S. D., and [illegible] E. Petersen, Oconomowoc, Wis., at W[illegible] College, Forest City, Iowa.

Lutheran Youth Leadership A[illegible] of $150 each:

Carol A. Laursen, Phoenix; Carl[illegible] Shaw, Estherville, Iowa; Stephen H.[illegible] Huxley, Iowa; Wayne P. Medlang, [illegible] Iowa; Paul G. Heltne, Lake Mills, [illegible] Sonia C. Solomonson, Scarville, Iowa; [illegible] J. Meland, Bemidji, Minn.; David C. [illegible] New Ulm, Minn.; John M. Hakensei[illegible] Paul.

Patricia A. Jordahl, Albert Lea, [illegible] Roxanne M. Ring, Kenyon, Minn.; Ma[illegible] Harvie, LuAnn M. Nygaard, and Wesl[illegible] Hatlestad, all of Minneapolis; Gary E. [illegible] Willmar, Minn.; Marilyn J. Knudson, [illegible] Minn.; Patricia Nelson, Brooten, [illegible] Naomi M. Solyst, Kerkhoven, Minn.; C. [illegible] ley Doyle, North Massapequa, N. Y.; Vi[illegible] A. Strandness, Fargo, N. D.; Ruth E. [illegible] son, Pettibone, N. D.; Jerome M. L[illegible] Buxton, N. D.; James M. Kittelson, Gres[illegible] Ore.; Mark O. Gullickson, Freeman, S[illegible] Gloria J. Danielson, Lake Preston, N. [illegible] Joy M. Abrahamson, Canton, S. D.; [illegible] K. Trygstad, Yankton, S. D.; Daniel M. [illegible] 1004 Sherman Avenue, Madison, Wis.

Harold W. Laabs Jr., Curtiss, Wis.; K[illegible] A. Strand, Madison, Wis.; Jean M. [illegible] Superior, Wis.; Virginia L. Schendel, C[illegible] ton, Wis.; Sharon A. Johnson, Sh[illegible] Mont.; Gerald R. McGowan, Janesville, [illegible] Kay M. Hartzell, Spooner, Wis.; Debora[illegible] Nelson, St. Cloud, Minn.

The leadership award recipients [illegible] 1959 high school graduates who [illegible] to attend Lutheran colleges. They [illegible] selected on the basis of outstand[illegible] achievement in school and church [illegible] tivities, and scholastic and leader[illegible] accomplishments.

Lutheran Brotherhood's 1959 sc[illegible] arship program totals nearly $110,[illegible]

Donor Provides Pool, Endowment for CLEF

The California Lutheran Col[illegible] project has received a gift of $62[illegible] from an anonymous donor for an [illegible] dowment fund and swimming po[illegible]

According to Dr. Orville Dahl, p[illegible] dent of the California Lutheran [illegible] cational Foundation, $55,000 will [illegible] used to create a Science Library F[illegible]

ich to purchase library books, and other materials in the sciences and mathematics. balance of the gift of $7,000 used to construct a swimming that portion of the college site ed for faculty homes. In order the swimming pool available many visitors and members of ations meeting on the college pool will be built within the ty days.

—Churches—

on, Minnesota—Hauge Church elebrated its 100th anniversary t 28-30. Three services were ach day. Former pastors were speakers. A Confirmation re- banquet was held in the grade gymnasium. The Rev. K. A. n is the present pastor of the nuel-Hauge parish of Kenyon.

nt, S. Dak.—Garfield Church ted its 75th anniversary in July. ev. H. J. Peterson, who served ongregation for more than 26 was the speaker. Festivities in- l a WMF tea, a confirmation n, and a Sunday afternoon festi- rvice. The Rev. J. M. Moe of rdia College was the banquet r. The Rev. Henry Johanson is of the parish.

—People—

Miss Hope Kvidt of Twin Valley, Minn. recently assumed her duties as parish worker at Olivet Church, Fargo, N. Dak. She is a 1959 graduate of Concordia College. Pastors of Olivet Church are the Rev. Nelson F. Preus and the Rev. Gerrit Van Hunnik.

The Rev. Walter H. Evenson and family have returned to the United States from their assignment under the National Lutheran Council in the mission field in Tanganyika, East Africa. They are living in Minneapolis.

The Rev. Ole Winter has resigned as pastor of Fortuna Church, Fortuna, Calif., in order to accept a call to serve Good Shepherd Church, Novato, California, effective in September.

The Rev. J. N. Lunde has resigned from the Calmar-Springfield parish of Calmar, Iowa, in order to accept a call to become chaplain at the Homme Home for the Aged at Wittenberg, Wis. He will begin his new work in January, 1960.

Mr. and Mrs. Lars Kildahl were honored recently on the occasion of their 40th wedding anniversary by the staff of the Kenyon Sunset Home, Kenyon, Minn., of which Mr. Kildahl is the superintendent. Before coming to manage the homes at Kenyon and Red Wing four years ago, Mr. Kildahl was superintendent of the Norwegian Lutheran Children's Home in Chicago for 25 years.

The Rev. Oliver Ruud has resigned as pastor of First English Church, Alexandria, Minn., in order to accept a call to establish a new home mission congregation in San Jose, Calif., in September.

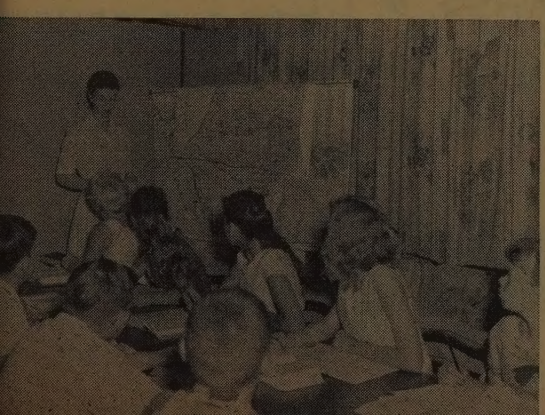
The Rev. Max E. Wilhelm has resigned from his parish at Curtiss, Wis. in order to accept a call to become pastor of the Osseo, Wis., parish effective the latter part of September.

Mr. and Mrs. Alfred Stadem, who have each served in the Sunday school more than 43 years, were honored by their church, American Lutheran, Bryant, S. Dak., recently.

The Rev. Russell Weberg recently joined the staff of Phinney Ridge Church, Seattle, Wash., as minister of education. Pastor Weberg, who has served Christian day schools of both ELC and ALC churches, is a member of the ministerium of the ULCA.

Miss Lois Bentson of Portland, Ore., also recently joined the Phinney Ridge staff as a church secretary. She is a graduate of the Seattle LBI. The Rev. Harold Brown is senior pastor of Phinney Ridge Church.

AWA VACATION CHURCH SCHOOL—These three photos to show a typical Vacation Church School in session. And, ny respects it was a typical school in which 86 boys and ages 3-13, met to enjoy worship services, lessons, music ns, games, handcrafts and refreshments.
one great difference between this school and that in any r churches in the United States is that it took place 5,000 west of San Francisco on that tiny dot on the map called wa. Sponsor of the school was the Lutheran Service Center kinawa of which the Rev. Harry L. Anderson, an ELC er, is pastor.
rly all the children attending the school were the sons and ters of military personnel stationed on the island which is only called "The Rock" by servicemen. Most of the children ever attended a Vacation Church School and only a few had to a Lutheran VCS.



Changes of Address for ELC Pastors

Eugene Aal, Madison, South Dakota, 9-1-59

A. A. Anderson, Meiganga, via Douala, Cameroun, Africa, 9-1-59

Paul D. Arnold, 600 Rose Ave. E., St. Paul 1, Minn., 8-17-59

Carroll Bagaason, Britton, South Dakota, 9-1-59

Stuart E. Barstad, Sq. Off. School, Maxwell AFB, Alabama, 8-1-59

E. T. Boe, 3108 Rudolph Road, Eau Claire, Wis., 9-1-59

Louis O. Becker, C. P. 277, Dracena, Sao Paulo, Brazil, S. Am., 9-1-59

Robert Boyd, Heidelberg, Neuenheim, Schroderstrasse 44a, Germany, 8-1-59

Arndt F. Braaten, 2359 Buford St., St. Paul 8, Minn., 8-15-59

Wm. H. Braaten, Kyle, Sask., Canada, 9-1-59

Howard T. Cole, Hq. 4th Missile Bn., 65th Arty (Nike) Van Nuys, Calif., 9-1-59

Richard L. Combs, Fort Ord, Calif., 9-1-59

Otto Dale, 3560 Bee Ridge Road, Sarasota, Florida, 9-1-59

Rodney Ellertson, 20 Rue Ampere, Cachan (Seine), France, 8-15-59

Theodor Ellingboe, 915 W. 2nd St., Northfield, Minn., 8-15-59

Hiram B. Ellingson, Behara via Amboasary-Sud, Madagascar, 8-15-59

Leland E. Evenson, 10 Church St., Doorn, Welkom, O.F.S., U. of S. Africa, 9-1-59

Walter H. Evenson, 3904 Elliot Ave., Minneapolis 7, Minn., 8-15-59

Luther Flugstad, Meiganga via Douala, Cameroun, Africa, 8-15-59

Martin M. Ford, Harmony, Minn., 9-1-59

Robert H. Fedde, Caixa Postal 352, Campinas, Sao Paulo, Brazil, 8-3-59

Robert Fitzgerald, Leland, Iowa, 9-1-59

C. A. Fritz, 1143 Roosevelt Ave., Detroit Lakes, Minn., 9-1-59

Walter T. Gigstad, Osage, Iowa, 9-1-59

Gaylen H. Gilbertson, 1536 Fulham, St. Paul 8, Minn., 8-1-59

Richard H. Gilman, Toronto, S. Dak., 9-1-59

E. C. Grevstad, Mt. Sterling, Wis., 8-18-59

Conrad Halvorson, 209 Manitou, Northfield, Minn., 8-15-59

Gordon B. Hanson, Fitzsimons Army Hosp., Denver, Colo., 9-1-59

Erling M. Helland, 1545 Fulham, St. Paul 8, Minn., 8-1-59

Robert L. Henriksen, 402 E. Nevada, Rapid City, S. Dak., 8-15-59

Alf W. Hjemboe, 504 S. 17th St., Worland, Wyoming, 9-1-59

Lester W. Hoffman, 1450 W. 7th, San Pedro, Calif., 7-31-59

Marvin P. Holt, 1224-3rd St. S., Moorhead, Minn., 7-28-59

Carlyle W. Holte, 15 Learmonth Ave., Edinburgh 4, Scotland, 8-15-59

Jordan T. Jacobsen, 221 N. Lincoln, Eagle, Iowa, 9-1-59

W. Lowell Jacobson, Holt, Minn., 8-1-59

Philip Luttio, 1984 Otsu Dori, Shimada Shi, Shizuoka Ken, Japan, 9-1-59

Conrad S. Jergenson, Mieganga via Douala, Cameroun, Africa, 8-15-59

J. B. Jerstad, 4945-17th Ave. S., Minneapolis, Minn., 9-1-59

Carl W. Johnson, Jr., Hartford Seminary Foundation, 55 Elizabeth St., Hartford 5, Connecticut, 9-1-59

Rodger S. Jordahl, 2016-31st Ave. S., Minneapolis 4, Minn., 9-1-59

Stanley E. Klemesrud, 10 Lincoln Lane, Northfield, Minn., 8-1-59

Paul O. Lee, 422 Yellowstone Ave., Billings, Mont., 8-4-59

Theo. Lerud, Osakis, Minn., 8-1-59

Hjalmar Madland, Larsen, Wis., 9-1-59

Robert Maland, Caixa Postal 490, Marilia, Sao Paulo, Brazil, 9-1-59

John C. Mehl, 1329 Keston, St. Paul 8, Minn., 8-15-59

John E. Midtling, Sun Prairie, Wis., 9-1-59

B. F. Molstre, 8717 Crest Road S., Minneapolis 20, Minn., 8-17-59

Byron C. Nelson, 4318 Westport Rd., Madison, Wis., 9-1-59

Richard V. Nelson, 1-356 Nagori Cho, Hamamatsu City, Shizuoka Ken, Japan, 8-1-59

Ronald W. Nelson, 88 Ave. Du General de Gaule, Le Perreux (Seine), France, 8-15-59

T. P. Nordmark, Plaza, N. Dak., 8-1-59

A. E. Norson, Hitterdal, Minn., 9-1-59

Paul G. Nostbakken, Baboua-Bouar, via Bangui, Republique Centrafricaine (Afrique), 8-15-59

Paul Oas, 200 E. San Pablo, San Clemente, Calif., 8-1-59

Andrew Okland, Meiganga via Cameroun, Africa, 8-15-59

H. R. Romness, 2326½ E. 2nd A... bing, Minn., 8-10-59

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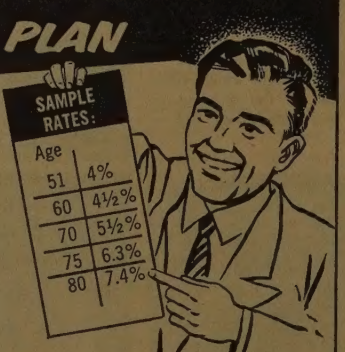

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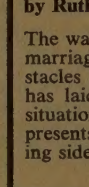

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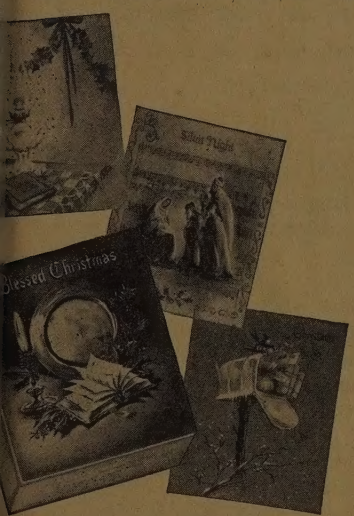

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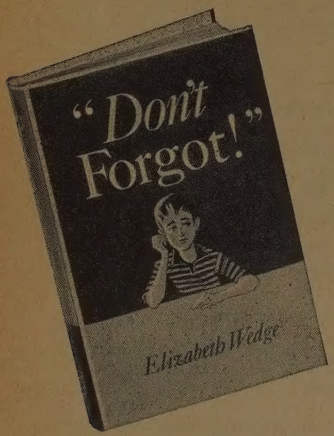

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